ZERUBBABELS ENCOVRAGEMENT TO Finish the Temple.

A SERMON Preached before the Honourable House of COMMONS, at their late Solemne Fast, *Apr.* 27. 1642.

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REVEL. II. 4.

These are the two Olive Trees, and the two Candlesticks standing before the God of the earth, &c.

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TO THE
HONORABLE HOVSE
OF
COMMONS,
Assembled in
PARLIAMENT.

YOur Command giving me the opportunity, I took the boldnesse to urge and encourage you to Church-Reformation, *(which is the maine scope of this Sermon) a subject which otherwise (and in all other Auditories) I have beene silent in, and am no whit sorry for it: For I account it the most fit and happy season to utter things of this nature unto* Authority *it selfe, (although the people likewise are to know their duty.) My comfort is, that what I have spoken herein,* I have *(for the generall) (and I have spoken but generalls) long* beleeved, *and* have therefore spoken.

You were pleased so far to owne me, as to betrust me

with this Service, *to be Gods mouth in publique unto you; and alſo this Sermon of mine, as to command the publiſhing of it. Wherefore as in propriety it is now become* yours, *more then mine, or all the worlds: So let it be in the* uſe *of it. If it ſhall adde the leaſt ſtrengthening to your reſolutions, to* keepe this purpoſe for ever in the thoughts of your hearts, *I have what I aimed at. Goe on,* (worthy Fathers, and Elders of this people) *and proſper in, yea by this work; without which, nothing that you doe will proſper.* —— *But the reſt I ſhall ſpeak to God for you. Let me be known to you by no other thing then this, To be one, whoſe greateſt deſires, and conſtant prayers are, and have been, and utmoſt endeavours (in my ſpheare) ſhall be for the making up the diviſions of the Church in theſe diſtracted times* with love of Truth and Peace: *And therein (to uſe* Davids *words) am*

Wholly at your commandment,

Tho: Goodwin.

ZECH. 4. VER. 6, 7, 8, 9.

Ver. 6. *Then he anſwered and ſpake unto me, ſaying, This is the word of the Lord unto Zerubbabel, ſaying, Not by might, nor by power, but by my ſpirit, ſaith the Lord of hoſts.*

7. *Who art thou, O great mountaine? before Zerubbabel thou ſhalt become a plaine, and he ſhall bring forth the head ſtone thereof with ſhoutings, crying, Grace, grace unto it.*

8. *Moreover, the word of the Lord came unto mee, ſaying,*

9. *The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it; and thou ſhalt know that the Lord of hoſts hath ſent me unto you.*

THeſe words are part of the interpretation of a ſtately Viſion of a Candleſtick, and two Olive trees ſtanding thereby, and pouring Oyle into it, made to the Prophet *Zechariah*, in the 2. and 3. verſes; & the ſcope and matter both of that *Viſion*, and of this *Interpretation*, is to encourage *Zerubbabel* their Prince, and with him the Prieſts and Elders of the Jewes, to finiſh the building, and make compleat the ornaments of

the Temple, whereof the foundation had many yeeres before been laid, but was left imperfect, and was left diſ-furniſhed. And this his ſcope is plainly and without a Parable held forth in the 9. *ver. The hands of Zerubbabel have laid the foundation of this houſe, his hands ſhall alſo finiſh it.* And indeed, to ſtir him and them up unto this perfecting Gods houſe, unto which work they had been too backward, (as appeares by *Hag.* 1, 2, 3, and 4. verſes, *The people ſay, The time is not come that the Lords houſe ſhould be built*) was the principall end why God ſent unto them no leſſe then two Prophets, *Haggai* and *Zachary*, as two extraordinary Ambaſſadours from heaven, on purpoſe to put them on upon it, (for the finiſhing of the Temple is a buſineſſe of that moment as is worth two Prophets at any time.) And this appeares not onely by both their Prophecies, but alſo by the ſtory, *Ezra* 5. 1, 2. *THEN the Prophet Haggai and Zachariah prophecyed unto the Jews that were in Judah, in the name of the God of Iſrael.* —[*Then*] *roſe up Zerubbabel and Jeſhua, and began to build the houſe of God which is at Jeruſalem, and with them were the Prophets of God, helping them.* That ſame particle, or circumſtance of time, [*Then,*) doth refer us to the ſtory of thoſe times, recorded in the book of *Ezra*, as that which is neceſſary for the full underſtanding of their two prophecies; what is recorded there, being the occaſion of them; but more eſpecially for the underſtanding of this piece of our Prophet *Zachary* his Prophecie, which I have read unto you, which wholly concernes

cernes the finiſhing of the Temple.

I muſt neceſſarily therefore, as a preparative Introduction to the expoſition of theſe words, ſet you downe in, and give you a proſpect of thoſe times, and the occurrences thereof, which were the occaſion of theſe words here, [*Who art thou O great mountaine? &c.*] And if *Zachary* himſelfe, a Prophet, and that lived in thoſe times, knew not at the firſt the meaning of the Viſion in this Chapter, *ver.* 5. (*Knoweſt thou what theſe be? And I ſaid, No my Lord*) much leſſe ſhall we be able to know the interpretation thereof, and how fitted to this viſion, nor what this *mountaine* here is, &c. without being pre-poſſeſt of the knowledge of this ſtory, which in briefe is this:

An Introduction to the Expoſition of the words.

The Babilonian Monarchy (Romes Type) had trod downe the holy City, and laid waſte the Temple and worſhip of God for ſeventy yeares; which being expired, the Jews had liberty and authority from the firſt Perſian King, *Cyrus*, to build the Temple, and reſtore Gods worſhip, according to their Law. This is the ſumme of the firſt and ſecond Chapters of *Ezra*. In the third Chapter you have an Altar ſet up, Sacrifices renewed, Feaſts kept, and the foundation of the Temple laid, (which was as true a Type of that great Reformation from under Popery.) But after this work had been begun, and fairely carryed on in all the Fundamentals of it, there ſtarted up a company of Samaritans, that were adverſaries to the Jewes, (as we read, *Chap.* 4.) Samaritans they were, as appears by *ver.* 10. *They*

were the Nations ſeated in the City of Samaria, brought thither, ver. 2. in the roome of the ten Tribes. A generation of men, who were not heathens in their profeſſion, for they profeſſed the ſame Religion with the Jewes. So they alledge for, and arrogate to themſelves in the afore-ſaid verſe, [*We ſeeke your God as you doe, and we ſacrifice unto him*, and have done ſo long, *from the dayes of Eſar Haddon, who brought us up hither:*] And yet they were not true Jews neither, nor perfectly of the ſame Religion, but of a mungrell and mixt kind betweene the Religion of the Heathen and of the Jews, intermingling Heatheniſh Idolatries with Jewiſh worſhip. So 2 *Kings* 17. *ver.* 33. and 41. compared, it is ſaid, *Theſe Nations feared the Lord, and ſerved their graven Images after the manner of the Nations.* Yea, they expected the ſame Meſſiah that the Jews did; *I know that the Meſſiah commeth, who is called Chriſt*, (ſaith the woman of Samaria) *and he will tell us all things*, *John* 4. 25. Now theſe Samaritans were *Adverſaries* to the Jews, (as they are called, *ver.* 1.) and ſo unto their Temple, and the finiſhing of it: And yet at firſt they were but *under-hand adverſaries*, for they friendly offer to build with them, [*Let us build with you*, *ver.* 2.] but ſo as with an intent to have defiled and ſpoiled the work. *Zerubbabel* and thoſe other *builders refuſing* them, they grew thereupon enraged, and openly profeſſed their oppoſition; both *weakning* and diſcouraging *the hands of the people:* and alſo when they could not altogether hinder it, then they *troubled them* (all they could) in

in building, thus *ver.*4. And they ceaſed not here, but further, they incenſed, and made the Court againſt them, (they growing potent there) both by *hiring counſellours againſt them*, *ver.* 5. and alſo by inſinuating to thoſe mighty Perſian Kings, ſuch ſuggeſtions as they knew would take with Monarchs, miſ-repreſenting theſe Jews unto them, as of a rebellious ſpirit, oppoſite to Kings and Monarchie; calling Jeruſalem *that rebellious and bad City*, ſo *ver.*12. *hurtfull unto Kings and Provinces*, and that had of old time *moved ſedition*, ſo *ver.*15. (for even thus old is this ſcandall) and that therefore theſe Jews muſt be kept under: For *if this City be builded, and the walls ſet up*, & they once but get ſtrength, *then they will not pay toll*, *tribute, and cuſtome*, but withdraw their allegeance, ſo *ver.*13. But on the contrary, for themſelves, they profeſſe that they are their faithfull *ſervants*, *v.*11. and that which made them ſpeak, was onely a tenderneſſe of the Kings honour; ſo *ver.*14. *Now becauſe we have maintenance from the Kings Palace*, (had their dependance wholly upon them) *and it was not meet for us to ſee the Kings diſhonour*; *therefore have we certified the King*. And by theſe their flatteries and miſ-repreſentations they raiſed up ſo great a *mountain* of oppoſition, (as it is here called) that they *fruſtrated* the Jews good *purpoſe* of perfecting the building, (as the words are, *ver.*5.) And though they could not prevaile ſo farre as to throw downe the foundation laid; yet *they made them to ceaſe* building any further *by force and power*, ſo *ver.*23. And thus the work did *ceaſe*, during *all*

the dayes of Cyrus, and the raigne of one or two Kings more, even *untill the ſecond yeare of Darius, ver.*5. and 24. and *THEN* it was that theſe *Prophets, Haggai* and *Zechariah, did prophecie* unto the Jews, as it follows in the very next words, *Chap.*5. 1, 2. then when they had thus been overtopt by ſo potent a faction for many years, and with oppoſition wearied out, then it was that God ſtirred up our *Zachary* to put ſpirits into them to revive the work again, and among other viſions gave him this, (which is in this 4. *Chapter*) of all the moſt eminent, to ſtrengthen them thereunto. And ſo I have brought you to *Zachary* againe, and unto the words of my Text; And now you ſhall ſee how neceſſary this ſtory was to interpret this his Prophecie, for which ſimply I have related it.

The Expoſition of the words, and Viſion.

The words are (as was ſaid) the *interpretation* of a *Viſion*; and to underſtand either, we muſt take in both: Let us therefore firſt view the *Viſion*, and ſecondly, this the Angels *Interpretation* of it, which are the two parts into which this whole Chapter is reſolved.

In the Viſion, two parts.

The *Viſion* is made up of two things:

Firſt, a *glorious Candleſtick all of gold*, with a *bowle* or ceſterne upon the top of it, and with ſeveu ſhafts, with ſeven lamps at the ends thereof, all lighted.

And ſecondly, that theſe *Lamps* might have a perpetuall ſupply of *Oyle*, without any acceſſary way of humane help, there are preſented (as growing

growing by the Candleſtick) *two* freſh and green *Olive trees on each ſide thereof, ver.3.* which doe [*empty out of themſelves*] *golden oyle, ver.* 12. that is, did naturally drop and diſtill it into that bowl, and the two pipes thereof, to feed the lamps continually. A Viſion ſo cleare and full of light to ſet forth the work then to be done by the Jews, that the Angel wonders, that at the firſt ſight the Prophet ſhould not underſtand it.

1. The Candleſticks, what.

Firſt, this *Candleſtick* thus *lighted*, betokened the full perfecting and finiſhing the Temple, and reſtoring the worſhip of God within it, unto its full *perfection of beauty* and brightneſſe, (as the Pſalmiſt ſpeaks.) And ſo the Angel interprets it, *This is the word of the Lord, ver.6.* that is, this Hieroglyphique contains this word and mind of God in it, that maugre all oppoſition, *Zerubbabel* ſhould *bring forth the head* or *top ſtone* that ſhould finiſh the Temple, ſo *ver.7.* and *9.*

2. Two Olive trees, who.

Secondly, the *two Olive trees* betokened two eminent rankes and ſorts of perſons that ſhould give their aſſiſtance to this work:

Firſt, *Zerubbabel* their Prince, and the *Elders* of the people with him.

Secondly, *Jeſhua* the High-Prieſt, and the other *Prieſts* with him. And of both theſe the Rabby Doctours have long agoe expounded it.

And accordingly, both in the ſtory *Ezra* 5. 2. and in theſe two Prophets, we ſtill find mention both of *Zerubbabel* and *Jeſhua*, as the Builders of this houſe: Yet ſo, as *collectivè* under *Zerubbabel*, the Elders, and under *Jeſhua*, the other Prieſts are to

to be underſtood as included and intended. And therefore in the 3. *Chap.* of this Prophecie, *ver.* 8. when *Jeſhua* is ſpoken to, the other Prieſts his fellowes are ſpoken to together with him, *Hear O Jeſhua, thou and [thy fellowes] that ſit before thee:* And in like manner when *Zerubbabel* is here ſpoken to in the Text, to build the Temple, *the Elders his fellowes* are intended in him: And accordingly *Ezra* 6. 14. it is ſaid, that *The Elders of the Jewes builded and finiſhed the Temple.* And ſo theſe taken together, are the *two Olive trees.*

How fitly the Candleſtick lighted, ſignified the perfecting the Temple.

Now concerning the firſt part of this Viſion, namely, the *Candleſtick*, with all its Lamps lighted, you may aske how this ſhould come to be a fit Hieroglyphique to betoken this work of finiſhing and perfecting the Temple? I anſwer, thus: The *Candleſtick* was one of the chiefe Utenſils and Ornaments of the Temple, and therefore is ſtill firſt mentioned, as in *Exod.* 25. 31. and in the 9. to the *Heb. ver.* 2. where all the ſacred houſholdſtuffe of the Inner Temple are ſpecified, the *Candleſtick* as being chiefe is ranked firſt, [*wherein was the Candleſtick, and the Table, and the Shewbread*;] and therefore is here moſt aptly put for the bringing in all the reſt into the Temple; and of all thoſe other beſt and aptlieſt ſerved to repreſent the finiſhing thereof: for whilſt the Temple remained uncovered with a roofe, there was no bringing in the Candleſtick, as lighted; and till then there needed no light to be brought into it, it being *ſub dio*, under open ayre: But when the Houſe it ſelfe ſhould once be reared, according

cording to the patterne, without the Candleſtick and its light, it would have beene full of darkneſſe, (as ſome affirme, which I will not now diſpute:) For however, the bringing in the Candleſtick argued not onely the compleatneſſe of the edifice, and building it ſelfe, but alſo by a Synecdoche, the introducing all ſorts of ordinances that were appointed for the adorning of it. An *Altar* would not ſo evidently or neceſſarily have ſuppoſed the Temple perfected; for *Ezra* 3. 3. an Altar was ſet up, *when yet not ſo much as the foundation of the Temple was laid, ver.* 6. But a *Candleſtick*, and that lighted too, ſuppoſes the houſe built and compleatly furniſhed. And therefore under the Goſpel their whole Church ſtate, and that as in the Primitive times, under their full perfection, is ſet forth by *ſeven golden candleſticks*, ſo *Revel.* 1. 13. which *ver. ult.* are interpreted to be the ſeven Churches of Aſia. The difference is, that here is but *one* candleſtick, becauſe the Church of the Jews was nationall, and but one; but there are *ſeven*, for the Churches under the Goſpel are many.

How fitly the Elders and the Prieſts are reſembled by two Olive trees.

And for that other part of the Viſion, the repreſenting *Zerubbabel* and *Jeſhua* by *two Olive trees*, and thoſe planted in Gods Court, ſo neere the Candleſtick, is no new or ſtrange thing: For *David* being the Ruler of the Jews, and a nurſing Father to the Church, compares himſelfe to a *greene Olive tree in the houſe of God*, *Pſal.* 52.8. and the pillars of the doores of the Temple, and the Cherubims therein being made of that wood.

The alluſion is leſſe remote. And theſe emptyed *golden oyle*, that is, their eſtates and paines for the finiſhing this coſtly work; and likewiſe becauſe it was done in ſincerity of heart, therefore it is called *golden*, or *pure* oyle. And further, ſeeing it was made the duty of every Jew *to bring pure oyle olive beaten, to cauſe the lamps to burn continually*, as *Lev.* 24. 2. hence therefore to compare the eminent perſons, the Magiſtrates and Prieſts of that Church, to Olive trees themſelves, that for the firſt lighting of the candleſtick did naturally afford it, was every way moſt elegant. And they are called *ſons of oyle*, *ver.* 14. as being fruitfull, and affording plenty of it. Thus *Eſay* 5. 1. a *fruitfull hill*, and a fertile ſoile, is in the Originall (as here) called *A ſon of oyle*. And thus much for the *Viſion*.

In *the interpretation* of the Viſion, three things.

1.

Now for the *interpretation* of it in the words of the Text; as it explaines the mind of the Viſion, ſo it addes all encouragements unto them, to ſet upon this work: Firſt, by aſſuring them that *that mountaine* of oppoſition (which you heard in the ſtory was raiſed up againſt it) ſhould be *made a plaine* before them: namely, that *Samaritan faction* which was backt by many of the *people of the land*, *Ezra* 4.4. A *Mountaine* is a ſimilitude frequent in Scripture, to note out high and potent oppoſition, lying in the way of Gods proceedings. *Prepare ye the way of the Lord; every mountaine ſhall be brought low*, *Luke* 3.5. And ſo the Poets doe expreſſe their fained war of the Giants againſt the Gods, by hea-

The Samaritans oppoſition, why called a Mountain.

heaping up mountaine upon mountaine.

And ſecondly, whereas their doubting hearts might aske, How this was poſſible, it being ſo great, and ſo rooted a mountaine, with ſuch foundations; where are the ſpades, the meanes that ſhould remove it? The Angel anſwers, *Not by might*, (or, as in the Originall, *an Army* or *multitude*) *nor by power*, (of authority) that was in any humane fore-ſight as yet like to countenance it) *but by my Spirit*; and he that *ſayes* it, is *the Lord of Hoaſts*. By his *Spirit*, meaning both the holy Ghoſt, enclining and ſtrengthening their hearts, yea turning thoſe of their oppoſites thereunto: And by *Spirit* alſo meaning many concurrent acts of Providence, which ſhould fall in to the effecting of it: For there is ſaid to be a *ſpirit of life in the wheeles* of Providence, which moves them, *Ezek.* 1.20. Not but that God did uſe the power and authority of the Perſian Monarchy; for *Ezra* 6. 8. *Darius* reverſt the former Decree, and made a new one for the building of the houſe. But becauſe that God by his Spirit and owne immediate hand brought about the power of that State to countenance it: Therefore it is ſaid to be *not by power*, but *by the Spirit*; and for this he uſed not an *Armie*, as it is in the margent; there was no ſword drawne, the ſtate ſtood as it did, but [*by my Spirit*] *ſayes the Lord of Hoſts*; that ſo it might appeare, that although *Zerubbabels* hand was in it, yet that God would bring it ſo to paſſe, that nothing ſhould be aſcribed to them, but the glory of all unto God himſelfe. 2.

What by Spirit.

3. Which is the third thing in this ſpeech of the Angel here; that when the houſe ſhould be finiſhed, ſignified by *Zerubbabels* bringing forth the *head ſtone* thereof, (as Maſter-builders uſe to doe the firſt and laſt ſtone) they ſhould with many *ſhoutings* and acclamations of joy, *cry, Grace, Grace unto it*; that is, magnifie Gods meere free grace, and acknowledge this to have been the work of it alone; and it was marvailovs in their eyes.

Thus much for the Expoſition of the words: I ſhall now raiſe ſome Obſervations out of them.

Out of the recited ſtorie, and what is here ſaid in the 9. *verſe*, which doth put *Jeſhua* upon
1. *Obſer.* *finiſhing the Temple*; The firſt Obſervation is this, *That God carryes on the building of the ſecond Temple after the comming out of Babylon*, (which was a type of the Reformation of our Churches) *not all at once, but by degrees.* The firſt Temple under the Old Teſtament was at once erected perfect, ſo by *Solomon*; And the Tabernacle before him, by *Moſes*, was quickly finiſhed, according to the patterne of the Mount, *Exod.*40.43. but this ſecond Temple after the Captivity received degrees of rearing of it. And thus in the New Teſtament, thoſe Primitive Churches were ſet up perfect (as for matter of rules) by the holy Apoſtles. And ſo it was meet they ſhould be, becauſe the Patterne was but *once to be given*, in the model of them. But Antichriſtianiſme having laid that Temple deſolate, and defiled Gods worſhip in all

all the parts of it; and thoſe Ages wherein it ſhould be reſtored, wanting Apoſtles immediately inſpired, hence the reſtauration of them becomes a work of time: The holy Ghoſt Age after Age gradually revealing pieces of the platforme of it; the *Spirit* by degrees *conſuming* and diſpelling the darkneſſe that Antichriſtianiſme had brought in, by light ſhining clearer and clearer to the perfect day, which is the *brightneſſe of Chriſts comming*, as 2 *Theſ.* 2. 8. Compare we for this the type, the building of this ſecond Temple here, with this Anti-type under the Goſpel.

Theſe Jews when firſt they were come out of Babylon, and gathered to Mount Sion, (which was holy ground, where they might ſacrifice) they erected an Altar onely, *Ezra* 3. and that in haſte, (*the feare of the people of the Countrey being upon them, verſe* 3.) and ſo a poore and meane one, and (as it is thought) but of earth, as in the law of *Moſes* direction was given, before the Tabernacle was reared; and accordingly of this here it is ſaid, [*As it is written in the law of Moſes,*] *ver.* 2. They now began the world anew, and offered burnt Sacrifices upon Mount Sion, kept a few Feaſts; *But* (ſayes the 6. *ver.*) *the foundation of the Temple was not yet laid:* Then in the 8. *ver.* it is ſaid, that the foundation of the Temple *was laid*, but left imperfect: But many yeares after, and after the ſucceſſion of two or three Kings, the Temple is ſaid to be *finiſhed, Chap.* 6. 15.

Come we now to the Antitype, the times of Reformation from under Popery: In the ſtory of which like graduall proceedings might eaſily be obſerved out of Eccleſiaſticall ſtory, if it would not be too long to make ſuch narrations: I will rather take it as it is briefly & at once preſented by the holy Ghoſt himſelfe in that great Prophecie of the New Teſtament, and the ſucceeding times therof, the Booke of the *Revelation*. In the 13. *Chapter* throughout, you have the Beaſt of Rome in one entire view preſented in his height, and as poſſeſſing all the European world as worſhippers of him: And then in the 14. and following Chapters you oppoſitely have Chriſt and thoſe that followed him, & the ſtory of their ſeparation from, and the ſeverall degrees of winning ground upon that Beaſt, in the like entire view laid forth before you. In the 1. *v.* the *Lambe* appeares with his *company* nakedly ſtanding upon *Mount Sion*, without the mention of any Temple as yet built ore their heads, even ſuch as theſe Jewes condition was when they came firſt to Sion. Some Ordinances, they had; they *harping with their harps*, *ver.* 2. and *ſung as it were a new ſong*, uttering ſomething differing from the doctrine of thoſe times, but ſo confuſedly, as *no man could learne that ſong*, *v.* 3. & they in a great part kept themſelves *virgins*, and from being *defiled* with the fornications of the whore: And theſe are ſaid to be *the firſt-fruits* to God, *ver.* 4. that is, the firſt beginnings of a diſlike of Popery. But then by degrees the Lamb ſends out three Angels, to

to make a more open ſeparation from Rome; the later of which riſes ſtill higher then the former. The firſt, *ver.6.* onely *preacheth the everlaſting Goſpel*, that is, ſalvation by Chriſt alone, and calleth upon men to *feare* and *worſhip God alone who made heaven and earth*, and not to worſhip Saints and Angels: (thus the *Waldenſes* did.) But then *ver.8.* an Age or two after that, there follow others who proclaime with open mouth, and tell Rome to her face that ſhe is the whore of Babylon: (thus *Wickliff* and *Hus.*) And then *ver. 9.* after theſe follows a third Angel, who proceeds further, and preaches that all thoſe that will cleave unto her doctrine and ſuperſtitions, *ſhall drink of the wrath of God for ever:* and ſo urge a ſeparation from her, upon paine of damnation. And then at the 14. *ver.* you have the Son of man *crowned*, the Lambe having overcome the Kings, to profeſſe and countenance the Proteſtant Religion with their authority: And then *ver.15.* you have mention of a *Temple*, Churches being in all theſe Northerne parts publiquely erected by their allowance and commandement; as the Jewes did build the Temple by the Decree of *Cyrus*. And *Chap.15.* the pourers out of the vials doe come all forth of the Temple, *ver. 6.* And if we conſult the 11. *Cap.* (the maine occurrences of which are evidently contemporary, and doe ſumme up the ſtory of the ſame time with the Vials, as by comparing the one with the other, late Interpreters have obſerved. This Book running over two entire Prophecies of all times, (each of them) whereof

whereof the firſt ends at the end of *Cha.* 11.) Now in that Chapter (which therefore containes the ſtory of the laſt times) there are three editions of that Temple plainly intimated. The firſt, ſuppoſed to be already ſtanding when the Viſion is given; but imperfect in this, that it hath too great an *outward Court* of an ignorant and profane multitude laid to it. And therefore *John*, bearing the perſon of the godly of that age, is ſtirred up to ſet upon a ſecond Reformation of it, and is bidden to *meaſure that Temple, Altar, and worſhippers* anew, and *to caſt out that outward Court* that had defiled it. And then *ver.* 19. there is a third edition of an *Holy of Holies*, for therein *the Arke* is ſaid to be *ſeene*; now the Ark ſtood onely in the Holy of Holies: noting out a more perfect Church at laſt then all the former had beene. A manifeſt alluſion this is unto thoſe three parts of *Solomons* Temple, the outward Court, the inward Temple, and the Holy of Holies.

Thus much perhaps might more clearly have been diſcovered in the ſtory of the Reformation; but I judged it would better and more briefly be done in this the Prophecie of it.

Uſe.

Let no Church therefore think it ſelfe perfect, and *needing nothing*, (as bragging *Laodicea* did) eſpecially when it hath but that firſt foundation which it had when it came newly out of Babylon; and more eſpecially in matters of worſhip and diſcipline. It is no diſhonour unto thoſe Re-

Reformers, to ſay, that they fully finiſhed not this work; as it was not unto *Zerubbabel* here, that hee perfected not the Temple at firſt. *Bleſſed men*! It is evident they purpoſed more then they did or could effect, becauſe the *peoples hearts were not* [*as yet*] *prepared*, as the phraſe is, 2 *Chron.* 20. 33. In our very Common-Prayer book there is an [*Untill*] *the ſaid diſcipline may be reſtored*, which argueth they aimed at more. And beſides, They were not Apoſtles, to *whom nothing might be added*, as *Gal.* 2. 6. And God *raiſing up the Tabernacle that was falne downe*, not by immediate inſpiration, (as at firſt by the Apoſtles) but by his Spirit, renewing and begetting light in an ordinary way: Hence therefore the Churches comming out of the darkneſſe of Popery, muſt needs recover that fulneſſe and perfection of light (which the Apoſtolicall times had) πολυμερῶς, by piece-meals and degrees. As for the great things of the Goſpel, matters of *Faith*, or Doctrine, they had ſo happy a hand therein, that there is to be found little, if any *Hay* or *ſtubble* therein: But in matters of *Order*, which concerne Worſhip and Diſcipline, (for ſo the Apoſtle diſtinguiſheth, *Coloſ.* 2. 5. [*Faith and Order*] let it be enquired into, whether they were ſo exact therein. Although this muſt be ſaid, that God did take care for all Fundamentall Ordinances of his worſhip; and it is a bitter errour, and full of cruelty, to ſay, Wee have had no Churches, no Miniſters, no Sacraments, but Antichriſtianall. Gods firſt and chiefe care was, to build up

his Church *myſticall*, to make men Saints, and he hath made glorious ones in their perſonall walkings with him: and to that end he made a plentifull proviſion in matters of faith, even from the very firſt. It fell out in this caſe, as in a new Plantation; which if men were to make in another world, and ſo to begin the world anew, their firſt care would be to provide neceſſaries for their ſubſiſtence as they are men; to have corn for bread, cattle for meat, and the like: But matters of Order & Government they think of afterwards, and often fall into the right, by ſeeing their errors by degrees. Think not much therefore, that men call for (as moſt men doe) a reformation of ſome things amiſſe in matters of worſhip & diſcipline, or an addition of ſome things; perhaps a Candleſtick, or ſome other utenſil or ordinance of Church-worſhip is found wanting. You will wonder, that all along during the raigne of thoſe good Kings, both *David*, *Solomon*, (who yet gave the patterne of, and alſo built the Temple) and thoſe other Reformers among the Kings of Judah, there ſhould ſomething have been omitted about the Feaſt of Tabernacles, untill their comming out of the Babyloniſh Captivity: Yet wee find it was ſo, as appeares by *Nehem.* 8. 16. and 17. *verſes*, *The people went forth, and made themſelves boothes, every one upon the roofe of his houſe, and in their Courts, and in the Courts of Gods houſe, and in the ſtreets*; [*and ſince the dayes of Ieſhua the ſon of Nun, untill that day, the children of Iſrael had not done ſo.*] This feaſt was kept (as is thought) by *Solomon*, 2 *Chron.*

2 *Chron.* 7.8. and by these same Jews, *Ezra* 3. 4. yet not in this manner, according unto the Law, and therefore at the 14. *ver.* of that of *Nehemiah*, it is said, *They found it written in the Law, that the children of Israel should dwell in boothes*; which before that they had not done, although they might have kept that Feast. But now they had learned by a sad experience to keepe it aright, with *dwelling in boothes*, by having been lately *strangers* out of their owne land; to signifie which and to professe themselves strangers, was the intent of that Feast, and that rite of it, the dwelling in boothes. And this reason is intimated in the 17. *verse*, *All the congregation* [*that were come againe out of the Captivity*,] *made boothes, &c. They did reade also every day out of the Law, ver.* 19. which before, when that Feast was celebrated, they had not done.

A second Observation, That *in the greatest businesses which most concerne the good of Gods Church, and his own glory, he oft-times suffers Mountains of opposition to lye in the way of them*: So here, in the way to the building and perfecting his Church. To give another instance of it, and that the highest. The Salvation of the sons of men, whom he had chosen before all worlds, is a businesse which of all other he most mindeth and effectually intendeth, but doth he bring it about without rubs? Never such Mountains lay in the way of any businesse. *Adam* he sins, and in him, all those whom God meant to save, 2. *Obser.*

whereby the way to their ſalvation was quite blockt up: Mountaines of *Sins* make a *Separation* betweene him and them, *Iſai.* 59. 2. and not all the power of men and Angels can any whit move, much leſſe remove them, no more then ſtrawes can move a mountain. But then comes the Son of God, who throwes and *buries* all theſe mountains *in the bottome of the ſea.* And when Chriſt had thus removed the guilt of ſinne, and would come into mens hearts to apply his death, there lie as high mountains in his way to us, as before lay in ours unto him. *Luke* 3. 5. *Prepare ye the way of the Lord, make his paths ſtraight; [every mountaine ſhall be brought low.]* There are *high things*, and *ſtrong holds*, 2 *Cor.* 10. 4. that *exalt themſelves againſt the knowledge of Chriſt:* but all theſe ſhall be *brought low*, and ſhall be *made a plaine.* And as this is found true in the ſalvation of the Church by Chriſt, ſo in its preſervation and growth. There is almoſt no mercy, but ſome mountain or other lies in the way of it.

Reaſ. And the reaſon of this diſpenſation of Gods, is, both that his hand and *power* in bringing things to paſſe, for his Church, may be *ſeene* and acknowledged, and that his *enemies* may be *confounded:* I put both theſe reaſons in one, becauſe we finde them mentioned together in one place, *Nehem.* 6. 16. In which Chapter you may reade of the great oppoſition made in building the City, as here the Temple; which yet when God had carryed on, *It came to paſſe,* (ſayes that 16. *ver.*) *that when all their enemies heard thereof, and all*

that

that were about them ſaw theſe things, [*they were much caſt downe in their owne eyes,*] (there is one part of the reaſon) *for they perceived that* [*this work was wrought by our God,*] there is the other part. Firſt, Gods power appeares, in carrying things through much oppoſition. If there were a full concurrencie of all ſecond cauſes, and a generall ſuffrage of them, his voice would then be loſt and ſwallowed up among that crowd; but when there is a great canvas, (as in Colledges we call it) then the power of his caſting voyce appeares. Thus why is God ſaid to *bring Iſrael out of Egypt with a ſtrong hand, Exod.* 13.30. but becauſe it was carryed on through much oppoſition? There lay no leſſe then ten mountains in the way of it; *Pharaohs* heart was hardned *ten times*, which God did on purpoſe to ſhew his power, *Exod.* 9.16. Secondly, he doth it, to confound his enemies the more, which uſually goes together with doing good unto his Church: *He renders vengeance to his adverſaries*, and is *mercifull to his Land*, both at once, *Deut.* 32. 43. He often ſuffers them to have the ball on their foot, till they come to the very goale, and yet then to miſſe the game: That ſo *wherein they dealt proudly*, he might *ſhew himſelfe above them*, which is *Jethroes* reaſon, *Exod.* 18. 9. 1. 2.

This Obſervation but in generall: More particularly, a third Obſervation is this: *That Temple-work eſpecially uſeth to meet with oppoſition.* You ſhall finde the building and the finiſhing of this Temple in all the degrees of it, to have had many 3. *Obſer.*

contentions againſt it, all along accompanying it. Thus, when firſt that Altar was ſet up, *Ezra* 3. 3. it is ſaid, that *feare was upon them, becauſe of the people of thoſe countryes.* Againe, when the foundation was laid, what interruption that met with, you heard before, out of the 4. *Chapter.* And laſtly, when they came to finiſh it, *Chap.* 5. 2. at *ver.* 3. their enemies came and queſtioned them for it, *Who hath commanded you to build this houſe? &c.* and the devill was in it, in a pure oppoſition to the Temple; for they had ſuffered them to build their owne houſes, as appears *Hag.* 2. 4. and never ſtirred againſt them; but onely now when they began to build the Temple. Thus in the New Teſtament, [*Ædificabo Eccleſiam,*] [*I will build my Church,*] hath and will alwayes have the *gates* (or the power) *of hell* following it to oppoſe it. I could demonſtrate it all along out of that ſtory alſo; but it would be too long.

The Reaſons of it are,

Reaſ. 1. Firſt, there is nothing more contrary to Satan, then the ſetting up of Gods worſhip, and the purifying and compleating of it. And therefore whilſt the devill is god of this world, and hath any power therein, he will be ſure to raiſe a head againſt that of all things elſe. So far as there are any aberrations in worſhip, Satan is ſet up: And ſo far as the worſhip of God is perfected, God is ſet up, and Satan *falls as lightning. Revel.* 3. 9. falſe worſhippers are called the *Synagogue of Satan.*

Reaſ. 2. Secondly, there is nothing more contrary to fleſh and bloud. When *Paul* came to ſet up Euangelicall

gelicall and Spirituall worſhip, (which is called a *Reformation*, *Heb.9.* 10.) he met with oppoſition every where; and that from ſuch who were worſhippers alſo. There is a naturall and blind devotion in men, that is moſt oppoſite to ſpirituall worſhip. Therefore *Acts* 13.15. [*Devout*] *women raiſed up a perſecution* againſt *Paul*. And men are addicted to their old Cuſtomes, and what they were brought up in. Thus it is ſaid of the Jews, though godly, that many thouſands of them oppoſed *Paul*, out of their zeale to the Law they were brought up in. *Acts* 21. 20. *Many thouſands of the Jews which beleeve, are all Zealous of the Law:* And thereupon at *ver.* 27. we reade that they ſtirred up the people, crying out, *ver.* 28. *Men of Iſrael, help; This is the man that teacheth every where againſt the people, and this place,* (namely, the Temple, and the Ceremoniall worſhip of it.)

Uſe.

The Uſe of both theſe Points together, is, Not to be diſcouraged in, or think the worſe of any buſineſſe that is for God, becauſe of difficulties and interruptions. In the 4. of *Nehem.* when the Jews went to build the walls of the City, the enemies mockt them, and ſaid, *What will theſe feeble Jewes doe?* but ſtill *ver.6.* the people they went on, for they *had a mind to work:* which when their enemies heard of, they then ſet upon them with open force of armes, *ver.*8. Yet nevertheleſſe, *We* (ſayes he) *made our prayer to God*, and ſet *a watch day and night*; they doubled their care and paines, and *wrought both night and day*, and *did not put off their clothes*, *ver.* 21. And when *Nehemiah* heard

heard that the enemy threatned to kill him, on purpoſe to diſhearten him) yet *Chap.6.* he would not *flee, ver.*11. neither was he at all diſheartned, as knowing it was *a ſin to be afraid, ver.*13.

4. *Obſer.* *There is no mountaine of oppoſition ſo great, that can ſtand before Zerubbabel, (or Gods people) eſpecially when he goes about to finiſh the Temple.* (I might have made two Obſervations of it, but I put them both together.) You ſee how contemptuouſly he here ſpeaks, of the oppoſition made; [*Who art thou, O great mountaine?*] though *great* in their owne eyes, yet as nothing in his: He ſpeaks as a Giant unto a Pigmee, *Who art thou?* I will name one place more, ſuitable to this alluſion, *Eſay* 41. 14, 15. *Feare not, thou worme Jacob: I will help thee, ſaith the Lord. Behold, I will make thee a new ſharp threſhing inſtrument having teeth: thou ſhalt threſh* [*the mountaines,*] *and beat them ſmall, and thou ſhalt make the hils as chaffe.* He ſuppoſeth in theſe his expreſſions, the Church to be in the loweſt, weakeſt, and moſt contemptible condition that might be; a [*worme*] which no man feares, for it cannot doe the leaſt hurt, and which no man loves; yea, thinks it no cruelty or oppreſſion to tread upon, and kill. On the other ſide, he ſpeaks of the enemies, all that might argue greatneſſe, ſtrength, and exaltation: he calls them [*Mountaines,*] and [*Hils:*] And what an unequall match is this, for Wormes to be ſet upon Mountaines to overthrow them? Yet, ſayes God, *I will take this worme,* (for it muſt be his power muſt doe it) and *make it as a new ſharp threſhing inſtrument with teeth,*

teeth,(with which kind of instrument those Eastern Countries did use to mash in pieces their rougher and harder fodder for their cattle)*which shall thresh these mountains even as small as chaffe*,which is *scattered with the wind*, as *ver.* 16. This is the Metaphor; the plaine song you have in the 11. and 12. *verses*, *Behold, all they that are incenst against thee shall perish, and those that contended with thee, be as a thing of nought*. But this is especially found true when Gods people goe about to build the Temple; no mountaine then can stand to hinder them: There stood in the way of laying the foundation of this Temple, the greatest mountaine that was then (and well-nigh that hath been since) upon the earth, the Babylonish Monarchy; by the power of which these Jews were detained captives, and they would never have let them goe: And therefore *Esay* 57. 14. this phrase is used, *Cast ye up, cast ye up, take the stumbling block out of the way of my people*. And more expressly, *Jer.* 51.25. the Prophet calls Babel a *destroying mountaine, I am against thee, oh destroying mountaine*: and for strength of scituation he compares it to a mountaine *seated upon a rock*, which is a farther addition of fortification to it. Yet sayes God, *I will stretch out my hand upon thee, and rowle thee downe from the rocks, and make thee a burnt mountaine, so as they shall not take from thee a stone for a corner, or for foundations: ver.* 26. Whereas thou didst unbuild Hierusalem and my Temple, I will unbuild thee, so as not somuch as a stone of thee shall serve for any other building, but my Sion shall

be built again. For to what end was this mountaine thus removed? even that poore Hieruſalem and Gods Temple there might bee built againe. Thus *Iſai.* 44. laſt, and the 45. 1. and 2. *verſes* compared, *Thus ſaith the Lord of Cyrus, He is my ſhepheard, and ſhall performe all my pleaſure; even ſaying to Jeruſalem, Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid. Cyrus* and his Armie were the workmen whom God hired to *caſt up* (as *Eſays* phraſe is) or *throw down* (as *Jeremies*) this rubbiſh that lay in his peoples way, & of their building this Temple. And all the victories that *Cyrus* obtained, and *hidden treaſures* that through ſpoiles he acquired, were all that *Jeruſalem might be built:* So it follows in the 45. *Chap.* 1, 2, 3, and 4. *verſes*, and ſo on, *Thus ſaith the Lord to Cyrus, whoſe right hand I have ſtrengthened to ſubdue Nations before me, and I will looſe the loines of Kings:* Hee was to overcome other Nations and Kings, before he could come at Babylon: as *Cræſus*, that rich King of Lydia, &c. And God threw down all afore him. *I will goe before thee; I will break in pieces the gates of braſſe, and cut in ſunder the bars of iron,* (all difficulties flew ope, and nothing could ſtand in his way) *and I will give thee the treaſures of darkneſſe, the hidden riches of ſecret places.* And why did God doe all this for him? *For Jacob my ſervants ſake, and Iſrael mine elect.* For (otherwiſe) ſayes God of this *Cyrus*) *thou haſt not known me*, ſo *ver.* 4. All this which God did for him, was, that he might *performe Gods pleaſure, ſaying to Jeruſalem, Be built, and to the Temple, Thy foundation ſhall be laid,*

laid, as you had it out of the laſt *ver.* of the foregoing *Chapter.*

And then again, when the foundation thereof was thus happily laid, there ſtood (as you ſee in the Text) another *Mountaine* in the way to the finiſhing and perfecting of it, namely, this Samaritan Faction, who gained the power of that Perſian Monarchy to be againſt it: (of which Mountain the Prophet here in like manner ſayes, that it *ſhould be made a Plaine.*) And if the Perſian Monarch *Darius* had not come off too as he did, *Ezra* 6. from the 1. *ver.* to the end of the *Chap.* God would have ſerved him, as he had done Babylon. *Be ye wiſe therefore now, O Kings, and inſtructed O ye Judges of the Earth.*

The Reaſon of all this lies but in three words which God hath ſpoken once, yea twice, [*Ædificabo Eccleſiã meam*] [*I will build my Church,*] which have more force in them, then all the created power of Heaven, Earth, or Hell. He had ſaid it in the Old Teſtament (as you heard) *Iſai.* 44.28. *ſaying to Hieruſalem, Thou ſhalt be built, and to the Temple, Thy foundation ſhall be laid.* And Chriſt ſaid it over again in the New Teſtament, *Mat.* 16. 18. *I will build my Church:* He ſpeakes of that Church under the New Teſtament, which in future ages was to come. And what follows? [*The Gates of Hell ſhall not prevaile againſt it.*] You heard before in the Old Teſtament, that the *Braſſe Gates* were *opened* to make way for the building of that Temple, *Iſai.* 45. 2. But here in the New Teſtament, there are ſtronger Gates then of *Reaſ.*

Braſſe: here are the Gates of *Hell:* which yet Chriſt (like another *Sampſon*) flings off their hinges. As whilſt the Devill is god of the world, [*Ædificabo Eccleſiam meam*] ſhall be ſure to be hindered, if he can: ſo whilſt Chriſt is *King* of this world, and *hath all power committed to him, both in heaven and earth*, moſt certainly, the Gates of Hell ſhall never prevaile againſt it. It is this ſame [*Ædificabo Eccleſiam meam,*] [*I will build my Church,*] that hath made all the ſtirre in the world. I remember in the yeare 1619. or 20. (or thereabouts) when the Wars in Germany began, it was reported, that a great Braſſe Image of the Apoſtle *Peter*, (which had that pretended claime, by which *Rome* would hold her Keyes, fairely emboſſed upon a Roll that hung downe upon the Image, in theſe wordst [*Tu es Petrus, & ſuper hanc petram ædificabo Eccleſiam: & tibi dabo Claves, &c.*] [*Thou art Peter, and upon this Rock I will build my Church: and I will give to thee the Keyes, &c.*) ſtanding (as I take it) in S. *Peters* Church at *Rome*; there was a great & maſſie ſtone fell downe upon it, and ſo ſhattered it to pieces, that not a letter of all that ſentence (whereon *Rome* founds her claime) was left whole, ſo as to be read, ſaving this one piece of that ſentence, [*ædificabo Eccleſiam meam*] [*I will build my Church,*] which was left faire and entire.

That Promiſe [*I will build my Church*] is the *Magna Charta*, yea, the *Prima Charta*, the Great and Firſt Charter of the Saints in the New Teſtament; thoſe words in the 16. of *Mat.* being the firſt

firſt that Chriſt uttered about it; and ſo, contain within them, all leſſer Promiſes of all ſorts, that follow, that concerne the building of his Church, or any piece of it. Now all that concerne the Building of his Church, are reducible unto theſe two heads: Firſt, the preſervation and enlarging of his *Church Myſticall*, and of his Saints on earth; and thus conſidering them perſonally, although they ſhould be ſcattered each from other: or ſecondly, the Building up his Church, as gathered in Aſſemblies to hold forth his publique worſhip in the world, as that place forementioned, is apparently to be underſtood by the next words: For he ſpeakes of the *Keyes* in the following *verſe*; whereby are meant all *Media cultus*, all Ordinances of worſhip, whereby his Church is built. So then this Reaſon taken from [*ædificabo Eccleſiam*] branches it ſelfe into two Parts; The firſt is taken from his love to his Church Myſticall, or his Saints ſimply conſidered as ſuch: The ſecond is from his intereſt in his owne worſhip: for which he loves his Churches that are the Seat of it, more then all the world.

Two Branches of this reaſon:

1. His Love to his Church Myſticall is ſuch, that no Mountain of oppoſition can ſtand before it, to hinder the enlargement & building of it up. This Reaſon you have *Iſai.*43.3,4. *I gave Egypt for thy ranſome, Ethiopia and Seba for thee, ſince thou waſt precious in my ſight, thou haſt been honourable,* [*and I have loved thee:*] *therefore will I give Men for thee, and People for thy life.* It is put upon this Reaſon, *Quia amavi te, becauſe I have loved thee*; and that,

1. His love to his Saints.

more then all the world. Or if you will have it expreſt in the language of this ſimilitude here in the Text, *Mountains ſhall depart, and Hills be removed, but my kindneſſe ſhall not depart from thee*, ſayes God, *Iſai.* 54. 10. It is ſuch a kind of ſpeech as that of Chriſts: *Heaven and earth ſhall paſſe away, but not a tittle of my word, &c.*

2. Gods love to his worſhip.

2. His love to his Churches holding forth his Name and worſhip in the world, is ſuch, as nothing ſhall withſtand the repairing and perfecting of them, and of that his worſhip and every parcell of it. If God had not ſuch Aſſemblies in the world, he ſhould have no worſhip. Therefore theſe Churches are called the *Ground and Pillar of Truth*, both where it growes, and where it is held forth; 1 *Tim.* 3. 15. he there ſpeakes of Church aſſemblies, as wherein *Timothy* was to learne how as an Euangeliſt to behave himſelfe, in the ordering and governing of them, as you have it in the words immediately fore-going, *That thou mighteſt know how to behave thy ſelfe in the Houſe of God, &c.* And the truth is, that *that* building of the Houſe of God, of which only *Zachary* here gives us occaſion to ſpeak, was but the compleating all the ordinances of worſhip. It was not ſo much the building up the Nation of the Jews that was here directly intended; but the building of their Temple, the ſeat of worſhip, and introducing the Candleſtick, &c. And their Aſſemblings there to worſhip according to Gods owne preſcription, was more to him, and is ſo ſtill, then what ever elſe was or is done in the world. In the 87. *Pſal. ver.* 2.

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The Lord loves the gates of Sion more then all the dwellings of Jacob. The gates of Sion were the gates of the Temple that ſtood upon mount Sion, ſet open for the Jews to worſhip in; and theſe he loves more then other Societies, or Aſſemblings, though of *Jacob*, and this more then them *All*, take them all together; whether civill in their Cities and families, or religious in their Synagogues; where they were capable but of ſome few, not of all the Ordinances that were in the Temple.

How much Gods glory is concerned in ſetting right his publique worſhip, and the government of his Church.

And the reaſon of this his love is, the great concernment that his publique worſhip is of unto him. God hath but three things deare unto him in this world, his *Saints*, his *Worſhip*, and his *Truth*; and it is hard to ſay, which of theſe is deareſt unto him; they are *mutuò ſibi fines*. God therefore ordained Saints to be in the world, that he might be worſhipt; and reciprocally appointed theſe Ordinances of worſhip as meanes to build up his Saints. In the Commandements (the Epitome of the Old Teſtament) the inſtitutions of Gods worſhip have the ſecond place: The ſecond Commandment is wholly ſpent thereon; and therein how *jealous* doth God profeſſe himſelfe of any aberration or ſwerving from his own rules? now jealouſie (you know) proceeds from the deepeſt love. Yea the third and fourth Commandements are taken up about it alſo; the one about the *manner*, that *his Name* (for ſo his worſhip is called, *Micah* 4. the 5. *ver.* compared with *ver.* 2. and 3.) *might not be taken in vaine*; the other about the *time*. And then in the Lords Prayer,

er, (which is the Epitome of the New Testament) in the second Petition (if not the first) the worship and government of his Church comes in; for his Worship is his *Name*, (as was said) and we desire that to be *Hallowed:* & nothing is more properly Christs visible *Kingdome* here, then the right administration of Ordinances in his Church, which doe set him up as *King* of Saints. To this purpose I shall open that in the 15. of the *Revelation*, where when the Saints had got a Temple over their heads, *ver.6.* (as was before hinted) then they call for a true and right worshipping of Christ, and this because he was *King of Saints:* They sing, *Great and marvellous are thy works, Lord God Almighty; just and true are thy wayes, thou King of Saints. Who shall not feare thee, O Lord, and glorifie thy Name? for thou onely art holy: and all nations shall come and worship before thee, &c.* There are three paires, or *conjugata*, which harmoniously answer one to another: First, here is a double title and Kingdome given unto Christ, [1] [*Lord Almighty,*] [2] [*King of Saints:*] or (if you will) *He is King of Nations*, and *King of Saints:* [1] King of Nations, for so in that parallel place, *Jerem.*10.7. (from whence these words here uttered are evidently taken, and therefore it is quoted in the margent) he is called; & so is all one with that expression here, [*Lord God Almighty,*] unto which [2] they adde this other, *Thou King of Saints:* And so these two are distinct, and both His titles. Then secondly, here is a double duty sutably due unto him according to these his titles, to *fear* him, and to *worship* him, both which

which are expreſſed by this generall, to *glorifie his Name*. Thirdly, here is a double declaration of the juſtneſſe of theſe titles, & the ground that calls for both theſe duties, his *great and marvellous works* in the world declaring him to be *Lord God Almighty*, or *King of Nations*, and therefore *Feare* is due unto him, (and accordigly in *Jeremy* we onely read, *Who would not feare thee, O King of Nations?*) and then there are his *juſt and true wayes*, declaring him to be *King of Saints*, (which theſe here in their ſong adde unto that of *Jeremy*) and this calls for *Worſhip* from us unto him: *Who ſhall not worſhip thee, O King of Saints? for true and righteous are thy wayes and judgements*. In fine, here is Chriſts ſupremacie acknowledged both in matters *Civill* and *Eccleſiaſticall*, in his government of the *world*, and of his *Church*. And as he is knowne to be *King of Nations* by his works of Providence abroad in the world, ſo *to be King of Saints*, by thoſe *true* and *righteous wayes* wherein his Churches are to walk. And a parallel place unto this latter, (as that of *Jeremy* was unto the former) is that in *Pſal*.68.24. where the Pſalmiſt ſpeaking of this worſhip of Chriſt, ſayes, *They have ſeene thy goings, O God, even the* [*goings*] *of my* [*King*] *in the* [*Sanctuary.*] Mark it; the goings he ſpeaks of are reſtrained to his *goings in the Sanctuary*; and ſpoken of him alſo as the Churches *King*, [*My King.*] And ſo the words are the very ſame in ſenſe, that they in the *Temple* here doe utter, [*Juſt and true are thy wayes, thou King of Saints.*] And the Pſalmiſt evidently ſpeaks of his waies of wor-

ſhip in the Church, as appeares by the very next words, *ver.25. The ſingers went before, the players on inſtruments followed after, &c.* expreſſing the worſhip of him in his Church in the language of the Old Teſtament, and he as their King in the midſt of them, going in his greateſt ſtate. And yet more clearly, *ver. 26. Bleſſe ye God in the congregations.* Yea and all this proves to be New Teſtament too, and a prophecie thereof, though uttered in the phraſe of and in a prophecy of the Old. For what is ſaid in the 18. *ver.* before of this their King, is by the Apoſtle in *Epheſ.* 4.8. applyed unto Chriſts Aſcenſion: *Thou haſt Aſcended up on high, thou haſt led Captivity captive, and haſt received gifts for men*, namely, the gifts for building of his Church, and directing of his worſhip under the New Teſtament, as it is expounded by the Apoſtle in the following *verſes.* And therefore that which I have even now cited out of that *Pſal. ver.* 24, 25, 26, &c. is to be underſtood as meant of the worſhip of the Goſpell in the congregations thereof, erected after Chriſts Aſcenſion. I ſhall adde but this, Theſe waies are called *juſt* and *true*, in oppoſition to wayes invented by men, which on the contrary are *unrighteous* and *falſe*; *Pſal.*119.104. *Through thy precepts I get underſtanding, therefore I hate every falſe way.* There is certainly a *right* Rule, or *way* chalked out for every adminiſtration in Gods Sanctuary, if we could finde it out.

To illuſtrate all this by a ſimilitude from other Kings. Two thinges manifeſt a King to be a King

King, & ſhew forth the glory of his Majeſty: 1. His power and rule abroad throughout all his Dominions: 2. The obſervance, the worſhip, and State ceremonies that are at Court; and theſe ſhew him to be King as much as the former. This we may ſee in *Solomon*, whoſe Royalty and Majeſty was held forth thereby, as much as by his power, 2 *Chron.* 9. 4. *When the Queene of Sheba had ſeene the houſe that he had built, the meate of his Table, the attendance of his Miniſters, and their apparel, and his aſcent by which he went up into the houſe of the Lord*, it was ſaid, *there was no more ſpirit in her*. And in the 17. & 19. *verſes*, *He made a Throne for the glory of his Majeſty, the like whereof was not made in any Kingdome*. Now Chriſts Court on earth are his Churches, which are called *Gods Houſe*, *Heb.* 10. 21. and 25. compared. And there his throne is ſet up, as in the Temple of old. In all the Viſions of God, as ſitting on a throne made unto the Prophets, that throne is preſented as in the Temple: So *Eſay* 6. 1. *I ſaw the Lord ſitting upon a Throne, high and lifted up, and his traine filled the Temple*. The Temple was therefore called the *place where Gods honour dwels*, *Pſal.* 26. 8. that is, his Court: as ſome of our Kings houſes are called *Honours*. And thus in the New Teſtament, in the repreſentation of the Church on earth as worſhipping him, *Rev.* 4. 8, 9, and 10. *verſes*: This Church hath a Throne in the midſt of it, and God ſits thereon, *ver.* 5, 6, 7. So that indeed, there is nothing doth more exalt and glorifie God then his publique worſhip, and the government of his

Church purely and rightly adminiſtred. 1 *Chron.* 16.29. *Give unto the Lord the* [*glory*] *due unto his Name,* [*worſhip*] *the Lord in the beauty of holineſſe.* Theſe two are joyned together. (The like you have *Pſal.* 29. 2.) And it is part of that ſong which *David* made when he brought back the Arke, and ſo ſet up Gods worſhip. And further, in *Eſay* 60. 7. it is called the *houſe of his glory*; and that Chapter is a Prophecie of the Goſpel, *ver.* 5.

Now if the worſhip of God, and the government of his houſe, and every ordinance thereof tend ſo much to his glory, and ſet him up as King; then how much is he engaged to perfect it? He will fully ſhew himſelfe to be *King of Saints* in his *worſhip*, as well as *King of Nations* in his *works*. And therefore as his *work* is ſaid to *be perfect*, *Deut.* 32.4. ſo he will in the end make his *worſhip perfect*, (I ſpeak for the outward adminiſtration of it) even the *perfection of beauty*, (as the Pſalmiſt calls it, *Pſal.* 50.2.) which it cannot be ſtyled, whilſt any part is wanting, or miſplaced: or (to conclude this reaſon in the language of the Metaphor in the Text) God is not like *the fooliſh builder*, that will begin to *lay the foundation of his Church*, and not fully perfect and *finiſh* it.

Uſe 1. The firſt Uſe ſhall be an extract of the firſt Branch of this Doctrine. Let Gods people therefore know their ſtrength; Though their enemies be as mountaines, yet in a cauſe of God and his Church, let them not be *affrighted* at them, *Deut.* 7.

7.21. yea let them *deſpiſe* them all, as the phraſe is, *Eſay* 37.22. When *Rabſhekah* brought a threatning Ambaſſage from the King of Aſſyria, with this Preface unto it, *Thus ſaith the great King, the King of Aſſyria,* (*Eſay* 36.4.) *where are they among all the gods of the countries, that have delivered their land out of my hand? &c.* In anſwer to this, what doth good *Hezekiah*, through the Prophets encouragement, returne againe, but this, *The Virgin, the daughter of Sion hath deſpiſed thee, Eſay* 37. 22. Although ſhe be but a virgin, yet ſhe hath a Champion who is in love with her, that will take her part, and fight her quarrell. The people of God are weak in themſelves, but they have a ſtrong *Captaine*; ſo Chriſt declares himſelfe to be unto them, *Joſh.* 5. 14. *As the Captaine of the Lords Hoaſt am I come.* And if a Lyon be the Captaine, though the Armie conſiſts but of Harts and Sheep; yet they will be too hard for the wolves that come againſt them. It is the compariſon the Scripture uſeth, *Eſa.*31.4. *Like as the Lion and the young Lion roaring on his prey, when a multitude of ſhepheards are called forth againſt him; ſo ſhall the Lord of Hoaſts come downe to fight for mount Sion, and for the hill th reof.* And then how *ſtill* and quiet is the *enemie* and *avenger!* Jeſus Chriſt was borne, as to be a King, ſo a Conquerour; and we may ſtyle him *King Jeſus the Conquerour*; ſo *Rev.* 6. 2. *He went forth conquering, and to conquer.*

If God will throw downe all mountains of oppoſition, that hinder the perfecting of his *Uſe* 2.

Church: Then get up your Faith and reſolution, for this great worke of reforming the Church, and forecaſt not what oppoſition you are like to encounter with, get but your hearts filled with Faith, and you will be able to ſay, (as *Zerubbabel* here) *Who art thou, O great Mountaine?* It was long ere *Zerubbabel* could be brought to believe, or to reſolve to doe it, the diſcouragements were ſo great: the greater mountaine of the two was the unbeliefe in his owne heart; but when he once did reſolve to ſet upon the worke, he found all thoſe mountains to vaniſh before him. To ſpeake ſtill in the language of the metaphor here, Have but as much *faith as a grain of muſtard-ſeed*, and you may *ſay to this mountain, Be removed into the ſea, and it ſhall be removed: Hezekiah* was a great Reformer, *he removed the high places, and brake the Images, and cut downe the Groves, and brake in pieces the Brazen Serpent*, 2 *Kings* 18. 4. and then withall it is added in the following words, *He truſted in the Lord God of Iſrael, ver.* 5. They that will reforme a Church or State, muſt truſt more in God in doing it, then in any work elſe.

Uſe 3. Is a word of Caution: For if the worſhip of God and every part of it doth ſo much concerne Gods glory, (as hath been ſhewed in the Reaſon of this Doctrine) then take heed how you meddle with it. Be ſure you ſet the *ſervice of the houſe of the Lord* in its right *order*, (as the phraſe is of *Hezekiahs* Reformation, 2 *Chron.* 29. 35.) and that according to cleare light from the word of truth. Know and conſider, that you meddle with edged tooles

tooles, when you take this work in hand. Which I ſpeak, not to diſcourage you from it; but to make you wary in, and attentive to it, more then all the works you ever did ſet your hands and hearts unto. It was a good and a religious purpoſe in *David* to bring back the Arke; and for the ſubſtance of the duty, he was right in it; he miſtook but in the order: he ſet it upon a cart, when as the Prieſts ſhoulders ſhould have carryed it. Himſelfe thus ſpeaks of it, *We ſought not God after the due order*, (that is, Gods Inſtitution) 1 *Chro.* 15. 30. And when it was like to fall, (God confuting thereby their errour) *Uzzah* did but touch it to keep it up, (and that too was done out of a good zeale) God ſmote him for it; though God himſelfe acknowledgeth it to have been but an *error*, or *raſhneſſe* in him, even when hee ſmote him, 2 *Sam.* 6. 7. *The anger of the Lord was kindled againſt Uzzah, and God ſmote him for his* [*errour.*] But yet it was an errour about the Arke, (Gods worſhip,) and a ſmall one there is dangerous. But you will then ſay, We had beſt not meddle with it at all, but let it alone, and leave it as it is. It is true, that *David* himſelfe in his feare had juſt the ſame thoughts, 1 *Chron.* 13. 12. *David* was *afraid of God that day, How* (ſayes he) *ſhall I bring the Ark of God home to me?* If men be ſtricken thus for touching of it, God be mercifull to me, (thought he) let it rather remaine where it is. *So David brought not the Ark home to himſelfe, but carryed it aſide into the houſe of Obed Edom, ver.* 13. But God did ſoon confute him of this his error alſo; for the 14. *ver.* tels

us,

us, that *The Lord bleſſed the houſe of Obed Edom, and all that he had.* And then *David* began to bethink himſelfe, Surely if it brings a bleſſing upon the houſe of *Obed Edom,* it will doe the like on mine too. And then we reade in the 13. *Chap. He prepared a place for it, and brought it home*; and he being by this breach made, put upon ſearching into the Word, found that the *Levites* onely *ought to carry it,* and that becauſe *they did it not at the firſt, the Lord* therefore *made a breach upon them, ver.* 30. Now above all all obſerve, that when he amended that errour, and brought it home, he was bleſt, and *bleſt indeede:* For no ſooner did hee thinke of building a houſe for it, but God promiſed to eſtabliſh his houſe for ever. 2 *Sam.*7.11. And reade the 18.*Chapter*, and you ſhall ſee how all his enemies upon this were ſubdued afore him. And then of his ſonne *Solomon*, God ſayes in the 13. *ver. He ſhall build an houſe for my name, and I will eſtabliſh the Throne of his Kingdome for ever:* His own houſe and the Kingdome were eſtabliſhed together by it. Thus likewiſe when this ſecond Temple was to be finiſhed, God provokes them to it by this, [*From this time will I bleſſe you,*] *Hag.* 2. 19. And as he bleſſed them, ſo he will bleſſe you, and your families, and the Kingdome. To inſtance in ſome particulars, (which have been in your hearts alſo, as that purpoſe was in *Davids*) together with encouragements out of the Scriptures ſuited thereunto. You have declared your godly reſolution to be (to expreſſe it in your own words) to *uſe your utmoſt endeavours to eſtabliſh learned*

learned and preaching Ministers, with a good and sufficient maintenance throughout the whole Kingdome, wherein many dark corners are miserably destitute of the means of salvation; which project tendeth to enlarge Christs mysticall Church. *From this time God will blesse you*; (look for it) and establish the Kingdome by it. The Scripture for your encouragemẽt holds forth an example of just the like practice of one of the best Kings, and of that same blessing following upon it, which is in all your aims, 2 *Chron.* 17.7,8,9,10. *Jehoshaphat in the third yeare of his raigne sent to his Princes, to teach* (that is, to countenance the teaching of the Word) *in the Cities of Judah, and with them the Levites and Priests, and they taught in Judah, and had the Book of the Law of the Lord with them, and went throughout all the Cities of Judah, and taught the people.* Here is the same practice that you have resolved upon; & the successe is answerable to your hearts desires: For *ver.* 10. it followes, *And the feare of the Lord fell upon all the Kingdomes of the Lands that were round about Judah; & they made no warre against Iehoshaphat.* This will secure the Land, as much as that posture of Warre you intend. You have also issued out an Order for the purging out *divers Innovations in & about the worship of God, for the abolishing of all Crucifixes, scandalous pictures, &c.* and other the like superstitions. Go on to establish it; you will establish the Kingdome by it. Not to quote the book of *Kings* and *Chronicles*, which is abundant in such examples; we have an instance more ancient of the like blessing of God upon the like practice,

Gen. 35. *Jacob* reformed his family *of all their ſtrange Gods, and all their eare-rings, ver.* 2. & 4. and the ſucceſſe was, that *the terrour of God was upon all the Cities round about them, ver.* 5. You have likewiſe declared, that you intend *a due and neceſſary Reformation of the Government and Liturgie of the Church, &c.* you will finde the like bleſſing to be upon this alſo, in the Warre you have undertaken againſt the Popiſh Iriſh Rebels. When *Abijah* King of *Judah* was to ſight with *Jeroboam* King of *Iſrael*, that had perverted the worſhip of the Lord, ſee how he pleades the cauſe againſt them and his Armie; *Ye have caſt out the Prieſts of the Lord, but as for us the Lord is our God, and we have not forſaken him, and the Prieſts which miniſter unto the Lord are the Sons of Aaron*; that is, ſuch as by Gods owne appointment were to governe the Church, and to miniſter afore the Lord: *And they burne unto the Lord every morning and every evening, burnt Sacrifices, and ſweete incenſe; the ſhew-bread alſo ſet they in order upon the pure Table, and the Candleſtick of gold with the Lamps thereof: We keepe the charge of the Lord our God, but you have forſaken him, and behold, God himſelfe is with us for our Captain, but you ſhall not proſper, &c. ver.* 9, 10, 11, & 12. and the iſſue of all this is recorded, *ver.* 16, & 17. *God ſmote Jeroboam, and all Iſrael before Abijah and Judah, and the Children of Iſrael fled before Judah, and Abijah and his people ſlew them with a great ſlaughter, ſo that the children of Iſrael were brought under at that time.* But on the contrary, If you falter in the matter of

of *Religion* and *Worſhip*, know, that *from that time God will curſe you*, as he did *Jeroboam* and *Iſrael* with him; who when he had ſet up the calves, to hold the people to him, God threatens his houſe to take it away, *as a man takes away dung untill it be all gone*, 1 *King*. 14. 10. And as for Iſrael and the ſtate of that Kingdome, he threatneth *to ſmite it as a Reede is ſhaken with the water*, *ver*. 15. Whereas you may ſtand as a Rock in the waters, and all alterations and turnings of the ſtreame would but daſh and breake themſelves upon you, you all that while abiding firme & immoved; you will then become as a reede in the waters, toſſed up and downe, with contrary motions of feares and troubles, as the ſtreame carryes you this way or that way, even as that ſtate of Iſrael from that time was but fluctuating, and at beſt, *unſtable as waters* with variety of governments and Governours, the ſtreame of the people ſometimes turning one way, ſometimes another, (as in the ſtory appeares;) and in the end, God ſayes that he will *root up Iſrael out of this good Land*, and pluck upthis Reede even by the roots, when it hath beene toſt awhile up and downe. So it follows there.

I will end this Caution with two Rules. Firſt, be ſure you eſtabliſh nothing but what you have full, cleare, and generall light for. Secondly, condemne nothing, and ſuffer no thing to ſtand condemned, in which, you in your conſciences are doubtfull, there may be a truth: For if you ſhould build the leaſt *Hay* and *Stubble*, you *will* not

onely *ſuffer loſſe*, but lay a foundation of a new rent and diviſion in the age to come. For there is a *Spirit* mentioned in the Text, even the Holy Ghoſt, who will not reſt working in mens ſpirits, till the whole building be rightly framed according to the pattern in every piece of it. And what ever is amiſſe, and not according to his minde, the light of his fire will both *diſcover* it and *burne* it up, which leads me to the 5. Obſervation, which is this:

5. *Obſer.* *That God carryes on the work of finiſhing his Temple,* [*not by power nor might, but by his Spirit.*] By *Spirit* he meaneth the holy Ghoſt, by a more immediate hand ſtirring up mens ſpirits unto this work; turning and convincing them of the truth, and of their duty towards it; and likewiſe by coincident acts of Providence, ſo apparently wheeling about to the effecting of it, that though *might* and *power* be brought to concur in it, yet ſo as his hand alone ſhall be ſeene and acknowledged in it. And thus his [*Spirit*] here is manifeſtly interpreted in the 10. *ver.* where it is ſaid, that as all ſhould *ſee the Plummet in the hand of Zerubbabel*, (the inſtrument of building it) ſo they ſhould perceive thoſe *ſeven eyes of the Lord, which run to and fro through the whole earth:* (that is, his eyes of Providence, called *ſeven*, becauſe of their perfection) theſe to have ſo guided and managed all the affairs thereof, that all the rayes and beames of Providence iſſuing from thoſe eyes, might be ſeene to meet in the accompliſhment of this, as their ultimate aime and ſcope. Now theſe *ſeven eyes*, *Rev.* 5.6.

are

are called *the ſeven Spirits of God, ſent forth into all the earth:* And *Rev.* 1.4. are plainly interpreted to be the holy Ghoſt in his various workings, for *Grace and Peace* is there wiſhed *from the ſeven Spirits.* Thus much for the explication of it.

Now that the building of the Temple is thus more immediately carryed on by the working of the holy Ghoſt, you may reade it all along in all the ſtory of the building of this Temple in the Old Teſtament, as likewiſe in that of the New.

Firſt, the laying the *Foundation* of this Temple, it was done indeed by the *power* and *might* of *Cyrus*; but yet *Ezra* 1. and 2. it is added, *The Lord ſtirred up the ſpirit of Cyrus*; and how, but by a meere act of fore-ſight or providence afore-hand about it? God had an hundred yeers before his birth, by his *Spirit* written a Prophecie of him, and that by name, *Eſay* 44. *ult.* which theſe Jews ſhewing him, Gods Spirit ſtirred up his ſpirit thereby; for in his Proclamation himſelf ſayes, *The Lord hath charged me to build him an houſe at Jeruſalem,* ſo *ver.* 2. of *Ezra* 1. And when he had thus given leave to the Jews to goe and build it, yet ſtill it was a great matter of ſelf-denyall to them, to *leave their houſes and gardens which they had built and planted at Babylon, Jer.* 29. 5. Therefore it is further added in the 5. *ver.* of that 1. of *Ezra, Then roſe up the chiefe of the Fathers, and the Prieſts and Levites, with all them whoſe* [*ſpirit God had raiſed up*] *to build the houſe of the Lord.* And then again, when it came to this ſecond work, the *Finiſhing* of it, they were exceeding backward to it; but God

ſent Two Prophets, who convinced them of their duty; and therefore *Hag.*1.14. it is expreſly and on purpoſe put in, that *The* [*Lord ſtirred up the ſpirit*] *of Zerubbabel, and the ſpirit of Jeſhuah, and the ſpirit of all the remnant of the people, and they came and did work in the houſe of the Lord their God.* And againe, whereas the Perſian Kings had made Decrees againſt the building of it, (which was the greateſt impediment of all the reſt) God brought *Darius* his heart at laſt off to it, and that by ſo unexpected a way, as made all the people joyfull: So it is expreſly ſaid, *Ezra* 6.22. *They kept the feaſt of unleavened bread with joy; for the Lord had made them joyfull, and had turned the heart of the King of Aſſyria unto them, to ſtrengthen their hands in the work of the houſe of God.* Yea and his heart was ſo much ſtirred in it, that he not onely makes a *Decree* againſt it, *ver.*8. but likewiſe againſt all thoſe that ſhould oppoſe it, under a capitall puniſhment, *ver.*11. yea, he curſeth all that ſhould *put to their hand to alter it*, *ver.*12. ſo that the enemies that before oppoſed it, were now conſtrained to further it, *ver.*13. All this was done, (as you ſee) *Not by power, nor by might, but by Gods Spirit.* Thus much for this inſtance in the Text out of the *Old* Teſtament.

See the like in Gods building his Church in the *New*; Both in ſetting up his Church in the world at firſt, when Heatheniſme backt with the power of the Romane Empire ſtood in the way of it; and likewiſe in raiſing it up againe, when Antichriſt had throwne it downe. For the firſt, (the

Erecting

Erecting of it) Did he uſe *might*, or *power*, or an *Armie* (as it is varied in the margent) to conquer the world by? No ſuch matter: He chooſeth twelve or thirteene men, whereof the moſt were poore fiſher-men; and he ſends them not all together in one troop neither, but diſperſed apart into ſeverall parts of the world, ſome taking one Country to conquer, ſome another: The moſt ridiculous courſe in appearance, for ſuch a deſigne, that could be imagined. Yet (as *Revel.* 6. 2.) Chriſt in theſe went forth *conquering, and to conquer*, and took nothing with him but his *Bow*, (as it is there) and his *Arrowes*, (as it is *Pſal.* 45. 5.) the preaching of the Goſpel, even *the fooliſhneſſe of preaching*, (as the Apoſtle calls it) yet hereby the *people fell ſo under him*, (as the Pſalmiſts phraſe there is) that in three hundred yeares that whole Empire was turned Chriſtian, and Heatheniſh worſhip throwne downe; and this you ſee *not by power, nor by might, but by his Spirit.*

But then again Antichriſt ſteps up, the Beaſt of *Rome*, and *after Him all the world wondered*, (that is, the European world,) *Revel.* 13. 3. ſaying, *Who is like unto the Beaſt? who is able to make warre with him? ver.* 4. But at the 14. *Chap. a Lambe* encounters him, and but with a handfull in compariſon, out from among whom he ſends a few emiſaries, to *preach the everlaſting Goſpell to every Nation tongue, and Kindred: ver.* 6, *&c.* and in the end he wins all the Northerne Kingdomes, to embrace that Goſpell, and willſtil goe on to conquer and winne ground, ſo that in the 15. *Chap.* and

2. *ver.*

2. *ver.* we reade of a perfect victory over the Beaſt: And whereas before it had beene ſaid of his *Holineſſe* the Pope, *Who is like unto the Beaſt?* Now it is ſaid, *ver.* 4. *Who ſhall not feare thee, O Lord? for thou* [*onely art holy.*] And whereas afore *All the world wondred after the Beaſt, and worſhipped him*; the world is now ſo altered, that it is ſaid, *All Nations ſhall come & worſhip before THEE*, in the ſame 4. *v.* And now the *wonder* is as much, how all this is brought about: *Not by power, nor by might, but by his Spirit.* So it is expreſly ſaid, 2 *Theſ.* 2. 8. ſpeaking of *this man of ſin*, he ſayes, *Whom the Lord ſhall conſume with the* [*Spirit of his mouth:*] that is, by his Spirit, in the preaching of the Goſpel, and working in the hearts of men, and *overcomming* Kingdomes unto Chriſt and his Church: So we reade *Revel.* 17. 4. *The Lambe ſhall overcome the Kings that made war with him*, and yet not by *power*, but by his *Spirit.*

Reaſ. The Reaſon of this is, becauſe the building of Gods Church is his *owne buſineſſe*, in a more ſpeciall manner, more then any other; therefore he will be ſure to doe it himſelfe, and more immediately be ſeene in it. As it is ſaid of *Chriſt Perſonall*, (the *Tabernacle* of his humane nature) *Heb.* 9. 12. that it was *not made with hands, that is to ſay, not of this building*, (as the Apoſtle there ſpeaks) that is, It was not framed by the power of nature, as other men are, but by the Spirit: So it is true of *Chriſt myſticall*, his Body, and the Tabernacle of his Church. It is not of the ordinary make that other ſocieties of men (whether Families or Kingdomes) are of; it is *not made with hands*, (with humane

mane wisdome or power, as they are) *that is to say, is not of this building.* Thus *Heb.* 3. 4. *Every house* (sayes the Apostle) *is built by some man*; That is, All Kingdomes, Families, and Societies, God in an ordinary providence leaves to men to build in their owne way; but (sayes he) *He that built all things, is God.* Which is spoken of Gods building his Church, (which is his house) and all things appertaining unto it, as is evident both by the fore-going words, *ver.* 3. *He that built the house* (the Apostle speaking of Christ, who is God) *hath more honour then the house*: And also by those words that follow after, *Moses was faithfull in all his house*, (namely, in the building of that house then) *as a servant*: but Christ *as a Son over his owne house*, (now) *whose house are we.* The reason why thus himselfe by his Spirit builds it, is held forth in that one word, It is his [*owne*] house: and therefore he will over-see the doing this himself, and will doe it so, that none shall share in the glory with him, although he useth them.

First Use, is, that which is made of it in the 10. *verse*, namely that in matters which concern the building of the Church, we should learne to *despise the day of small things*: The Prophet speakes it by way of reproofe, *Who hath despised the day of small things?* Because the beginnings of this worke then were but small, and there was little appearance in humane fore-sight to effect it: Therefore, *who* almost was there that did not *despise* it, and despaire of it? Remember that there is a *Spirit* in the Text, and no man knowes *Use* 1.

how far he may carry on the ſmalleſt beginnings, which he layes as the foundation of his greateſt works, that his owne immediate hand may the more appeare. *The Kingdome of heaven* was at firſt but as a *graine of muſtard-ſeed*, (ſayes Chriſt) *the leaſt of all ſeeds; but when it is growne, it is the greateſt of hearbs, and becomes a tree, Mat.*13.32. In the 2. of *Dan. ver.* 34, & 45. there is mention made of *a ſtone* that was *cut out of the Mountain without hands*; which expreſſion is uſed not onely to ſhew the Divine power that accompanied it, but to intimate, that it was at firſt but ſome little ſtone, which without hands dropt out, or was blowne downe from the Mountaine; for if it had beene a great one, it muſt then have had hands to cut and hew it out, and to throw it downe. And yet loe this little ſtone *became a mountaine, and filled the whole earth*, as it there follows.

A Second Uſe is, that which is in the Text, that when you ſee any thing done for Gods Church beyond the reach of humane wiſdome and fore-ſight, that you would fall downe and *cry* (as they are taught here *ver.* 7.) *Grace, Grace unto it:* You are not to cry up *Zerubbabel, Zerubbabel*, that is, any meanes or inſtrument whatever, whether King or Parliament, much leſſe this man, or that man, but to exalt the free grace of God, the worke of which alone it is and hath beene.

One word more unto *Zerubbabel*, the Text cals for it; *This is the word of the Lord unto Zerubbabel.* From which let the Obſervation be this:

That this worke of finiſhing the Temple, lies firſt and

and chiefly upon Zerubbabel, and his Elders to take care of: That is, upon Prince and Elders. And though *Jeshuah* and his fellowes the Priests are intended, (as being the one of those Olive trees formerly mentioned) yet *Zerubbabel* and the Magistrates are onely spoken to. All such motions should come first from You; it is Your duty to be the *he-goats of the flock to lead on all the rest*, as the Prophet *Ezekiel* speaks: Thus *Ezra* 1.5. *Then rose up the chiefe of the Fathers of Judah and Benjamin, to build the house of the Lord:* It had otherwise never been done to purpose. So in the building of the Temple at first, the motion came first into *Davids* heart; 1 *Chro.*29.3. *I have* (sayes he) *set my affection to the house of God:* And then, *ver.*6. *The chefe of the Fathers and Princes of the house of Israel*, they follow; and *then* fell in the *people*, and they *rejoyced* and *offered willingly*, so *ver.*13. You should commend unto the people what is good and right. *Let us bring back the Ark of our God unto us*, (said *David*, 1 *Chron.* 13. 3.) and no sooner had he commended it unto them, but (as it followes, *ver.*4.) *all the congregation said, they would doe so, for the thing was right in the eyes of all the people.*

And the reason why this is your more especiall duty, is, because God hath honoured Princes and Magistrates above, and set them over others: *And as those who honour God, God will honour*; so those whom God hath honoured, he expects should honour him; and you cannot doe it better then this way: For how much his honour is concerned in his worship, you heard before.

Let the honour of it move you: Take the renowned men in Scripture, and their greateſt glory hath been to be builders of Gods houſe. It is mentioned as *Moſes* his higheſt honour, *Heb.* 3.2, 3, 4. And *David* (though a King already) accounts this a greater honour then his Crowne. So 1 *Chron.*29.14. *Who am I*, (ſayes he) *and what is my people, that we ſhould offer ſo willingly?* He ſpeaks it of offering towards the building of the Temple. And in the New Teſtament it is the Apoſtles honour, that they were *Maſter-builders*; yea it is made Chriſts higheſt honour, *Heb.*3.3. *This man was accounted worthy of more glory then Moſes; in as much as he who hath builded the houſe, hath more honour then the houſe.* So far as you are capable of it, and have power to doe it, be in this conformed unto him. The Prize of this honour is ſet before you, and you have the firſt offer of it. An opportunity ſuch as theſe laſt hundred yeeres wellnigh have not afforded the like to it. This Parliament ſeemes to have been called by God, *for ſuch a time as this*; and if you will not doe it, God will doe it without you: As he ſaid that *Deliverance*, ſo (ſay I) *Reformatton will ariſe ſome other way*; God hath a Spirit here in the Text, that will worke it out in mens hearts, if power and might ſhould not: And *That will be little to your honour*, as *Deborah* ſaid to *Barak*. In the 5. of *Micah*, *ver.* 7. *The remnant of Jacob* is ſaid to be *as a dew from the Lord, and as the ſhowers upon the graſſe*, [*that tarrieth not for man, nor waiteth for the ſons of men.*] The Prophet uſeth two ſimilitudes, to ſhew both that the multiplication and growth

growth of the Church depend not upon man; firſt, for their propagation, and their being multiplyed, he compares them unto the *dew* which is engendred and diſtilled from Heaven immediately. Therefore *Pſal.* 110. 3. New converts added unto the Church are compared unto the *Dew*, and Gods begetting of them unto the *womb of the morning*, when over-night, the earth was dry. Again, the growth and maintaining of them he compares unto the ſprouting up of herbs and graſſe in wilderneſſes where man comes not, & ſo their ſpringing *tarrieth not for man, nor waiteth for the ſons of men*, for them to come with watering pots to nouriſh them, (as herbs in gardens do) but theſe have *ſhowers from heaven* that give the encreaſe: *I the Lord* (ſpeaking of this Vineyard) *doe keepe it, I will water it every moment*, *Eſay* 27.3.

The Concluſion.

NOw for a Concluſion, and winding up of all. Is this Word of the Lord ſpoken to you, in a way of generall Application onely, ſuch as ſimilitudinary examples (which in ſome things hold a likeneſſe) uſe to have, (*All things happening* in the Old Teſtament *for examples, and are written for our admonition, upon whom the ends of the world are come*, as the Apoſtle ſpeaks, 1 *Cor.* 10. 11?) Or is there not ſome more ſpeciall word that applyes this Viſion of the *Candleſtick* & *Olive Trees*, as Prophetique Types of the like work of *finiſhing the Temple*, to fall out under the times of

the Gospel, when the Church is come out of Popery? That *Babylon* was the Prophetique Type of *Rome*, you all know where to find that; it is in the 17. and 18. of the *Rev.* and so applyed by the holy Ghost. And that the *foundation* of this Temple was the type of our first *Reformation* when we came out from Babylon, was in the first Observation shewn you, out of *Chap.* 14. and 15. And that the *Samaritans* are by the holy Ghost made the type of those that shall in any Age *corrupt* the worship of God, by mingling Idolatrous or Popish *superstitions*, as our *Innovators* have done; we meet with the application thereof, by the holy Ghost himselfe, unto some living in the best of Churches under the Gospel, namely, that of *Philadelphia*, *Revel.* 3.9. *who say they are Jews, and are not*; *Behold*, (sayes God) *I will make them to come and worship before thy feet, and to know that I have loved thee*, (as speaking unto that Church.) Now whereas the holy Ghost describing them to be such as *say they are Jews, but are not*, it is in a Periphrasis of speech all one, as to say they are *Samaritans*. *Josephus* tels us, that when the Jews were in a prosperous estate, the Samaritans would then say that they were Jews; and that fore-mentioned place, the 4. of *Ezra*, manifestly implyes as much; for they there plead, *We worship God as you doe, &c.* And although wee passe not this judgement on mens *persons*, yet we may speak of *causes* and things as the Scripture hath done before us. Now as certaine it is, that those Gods Magistrates, who under the times of the Gospel, especially in these last dayes, have

and

and shall assist the Reformation of the Churches from under those Samaritan superstit ons, intermingled with their worship, and shall afford their countenance and aid to the finishing and perfecting the Temple, they are typified out by the *Olive trees* here, (which were then, *Zerubbabel* their chief Governour, and his *Elders:*) And accordingly we find as expresse an application of it by the holy Ghost himselfe, as Prophetically intended herein. Thus in the same booke of the *Revel.* (in which Prophecie of the New Testament, the Holy Ghost borrows all the elegancies and flowers in the story of the Old, thereby to set out the story of the New in succeeding ages) in the 11. *Chap. ver.* 4. the Holy Ghost describes the *Two Witnesses*, that should oppose the Beast and his party in all (and especially the later) ages, saying, [*These are the two Olive trees, and the two Candlesticks standing before the God of the Earth.*] Where by the *Candlesticks* are meant the *Churches* (as was shewn before) and by the two *Olive Trees* the eminent Magistrates and Ministers that supply Oyle, for the maintaining of these Churches light and glory now, as *Zerubbabel* and *Jeshua* the Priests did then. Yea the Holy Ghost deciphers them not only by the very same Hieroglyphique that is presented here in *Zachary*, but also he useth the very same words which we find there in the interpretation of the Vision, [*standing before the God of the earth.*] And further, this vision of the *Candlestick*, & those *two Olive Trees* in *Zachary*, did signifie, as was shewne, not so much (if at all) the first laying of the

the *foundation* of the Temple, which had beene done many yeares before, but was eminently (if not only) to hold forth that worke of *finishing*, and compleating it, which remained then to be done; and to stirre them up thereunto was that vision as there given. Therefore answerably now, the full analogie of the type must principally fall upon, not so much the first *Reformation*, or laying the foundation of the Churches Reformation; as upon a second work of the perfecting and *finishing* of them: And accordingly, as *Zerubbabel* there in *Zachary* is seene *with a Plummet in his hand*, *ver.* 10. to measure out what remained unfinished for the building of the Temple, so here in the 1. *ver.* of the 11. of the *Revel.* *John* hath *a Reed given him*, (he representing the godly of those ages) and is bidden to *measure the Temple of God*, *and the Altar*, *and he Worshippers*, and this as supposing a Temple to have beene already built, onely having too vast and great an *Outward Court* laid to it, *ver.* 2. And although the computation of the whole time of Antichrists raigne, is there mentioned and annexed to these occurences; yet but to this end to shew how that time allotted him to raigne should end & expire, and so in that to shew what passages should fall out in the Church, towards the expiration of it, as a warning & signall of it, (whereof these are the chiefe) for *Chap.* before, *ver.* 6. the Angel that gives that Prophecie in the 11. sweares that *time should be no longer*: (that is, the Beasts time:) but *untill the dayes of the seventh* Trumpet which were shortly then approaching: for immediately after these

these occurrences rehearsed wee find that *that seventh Trumpet sounds, ver.* 15. of that 11. *Chap.*

But then you will say, There is mentioned after this an overcomming and killing of these witnesses by a warre of the Beast, even his last war against the Saints, whereby he shall throw downe these Candlesticks, and cut downe these Olive trees; And if so, where then is all the encouragement which you have given?

I dare not say that this killing is as yet to come; it is the greatest controversie in this Book, whether it be past or no; But however, supposing it not yet past, to take off discouragements from thence,

First, for the time of it, we know it not how long, it may be a good while unto it, and in the meane time we may yet enjoy a summer of the Gospel, and an harvest of a better Reformation, a little time of which (if it were to be bought) were worth a world.

Secondly, If you attentively observe it, you shall finde that killing expressed by an allusiõn unto Christs being crucified at last, and then their rising againe like his rising againe with an *earthquake*, and *ascending into Heaven*, as these are said to doe, *ver.* 11, 12, 13. Now with what doth Christ comfort himselfe before he was to dye? *Destroy this Temple*, (sayes he) *and in three dayes I will raise it up againe*: With the same may you be encouraged also, (though you supposed it yet to come.) It is but a *Destruite hoc Templum*, a destroying of that you are about to repaire, this Tem-

ple, and but for three dayes and an halfe, no longer, for *After three dayes and an halfe,* (as it is twice ſaid, in the 9. and 11. *verſes*) God will reare it up againe, and that with advantage, making a better edition of it, even an Holy of Holies, in which the *Arke* is *ſeene*, (as *ver.* 19.) in compariſon of the former. Yea, and further, (as ſome think) this killing ſhall be but a *Civill* death, that is, of them as witneſſes onely; not a *naturall* death, as men: (For how elſe are *their bodies* ſaid *to lye dead* for *three yeeres and an halfe?*) And ſo the ſame perſons ſhall riſe again and enjoy the fruit of their former labours, and aſcend into a greater glory.

And thirdly, ſuppoſe this ſhould come upon you, even when you are *about to finiſh* your work, (as the 7. *ver.* hath it, (ὅταν τελέσωσι) when theſe Olive trees *are about to finiſh* or [perfect] *their teſtimony*, (as ſome doe read it) yet let not even this cauſe you any whit to forbeare this work: Chriſt knew he was to be crucified, yet he caſts the money-changers out of the Temple; and ſo do you: Purge and Reforme the Temple, though you die for it, in the doing of it. It is worth the obſerving, that though it was told good King *Joſiah* in the beginning of his raigne, that God would bring evill upon *Hieruſalem*, becauſe of their Apoſtaſie in *Manaſſehs* time, and he knew that all he could doe in reforming ſhould not *quench Gods wrath*, 2 *Kin.* 16. 17. yet he reformed *with all his might*, and therein *there was no King before him, that was like unto him*, *ver.* 23, 25. Doe you your duty, and *ſerve your generation*, (as *David* is ſaid to doe.) *Be ſtrong,*

and

and let not your hands be weake, for your worke shall be rewarded, as it is in 2 *Chron.* 15.7.

I conclude all with that speech unto this whole State, which *David* used to *Solomon*, concerning the building of the Temple in his dayes, 1 *Chron.* 28.20,21. *Be strong and of good courage, [and doe it;] Feare not, nor be dismayed, for the Lord God will be with thee, he will not faile thee, nor forsake thee, untill thou hast finished all the worke for the service of the house of the Lord. And behold, the courses of the Priests and the Levites shall be with thee, for all the service of the house of God, also the Princes and the people will be wholly at thy Commandment.*

FINIS.

Die Mercurii 27. Aprilis, 1642.

IT is this day ordered by the House of Commons in Parliament, that Mr Goodwin *& M^r* Caryll *shall be desired to Print their Sermons preached the last Fast day, before the said House: And that no man shall Print those Sermons for the space of two moneths next ensuing, without their particular licence and approbation.*

H. ELSYNGE, Cler. Parl. D. Com.

These are to give notice, that I appoint *R. Dawlman* to Print my Sermon.

Tho: Goodwin.